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EDMONTON  
CHURCHMAN

VOL.3

1947



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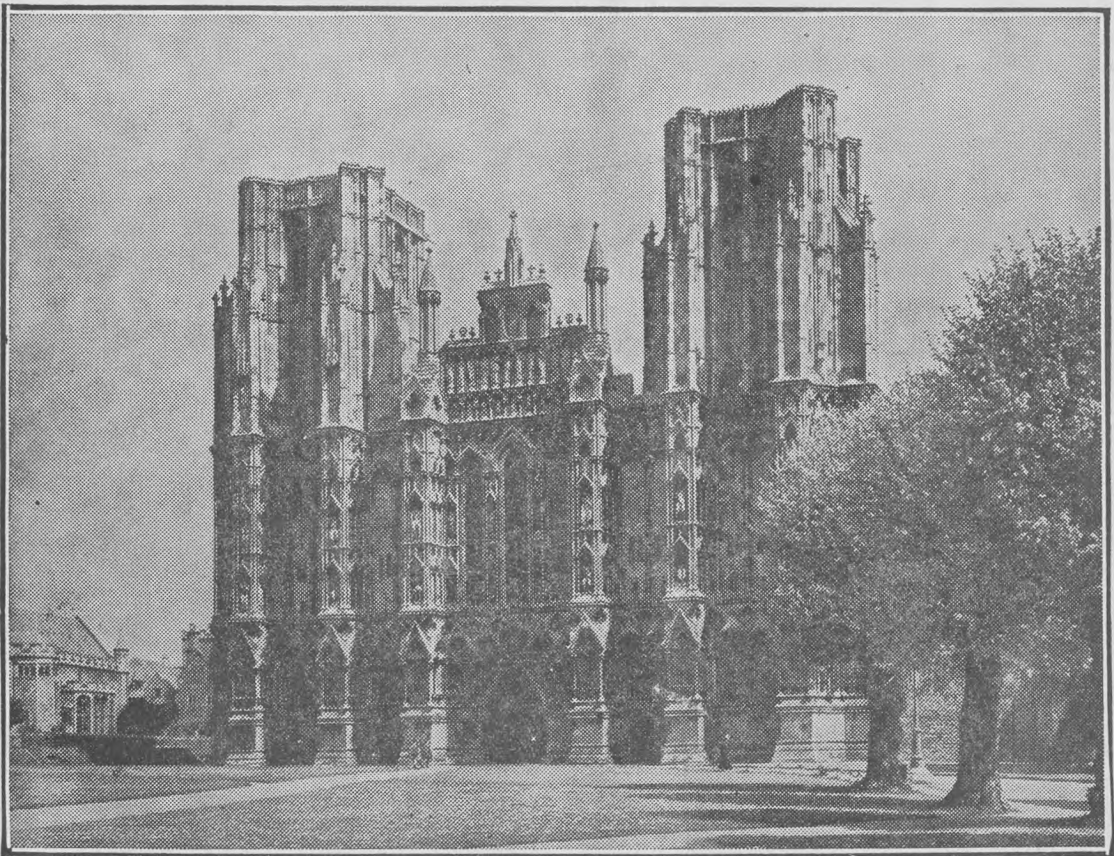
# THE EDMONTON CHURCHMAN

**Diocese of Edmonton**

Volume III, No. 1

EDMONTON, ALBERTA

JANUARY, 1947



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## The Bishop's Page

My Dear People,

The date of Synod has been changed. I am now calling it for the first week in February—4th, 5th and 6th. Will you please note the dates. I hope for representation from every parish and mission in the Diocese.

Matters of great importance to our Church and to the whole Christian cause will come before us in various ways. One matter of great interest to all our people will be the report on conversations with the United Church. This report, which was presented to General Synod in September, has been printed and will be circulated to all members of Synod in good time. I commend it to you for your careful attention. We meet in Synod as a body to whom is committed a great responsibility. I trust we shall accept and discharge our responsibility in this particular matter in a fitting manner. The issues involved touch vitally the work and witness of the Church. Our task in this Synod will be primarily concerned with ways and means of promoting among our people a study of the question of re-union.

The report of the Anglican Advance Appeal will also be one of our major concerns. We have done very well in respect of our financial obligations but we must now undertake a programme of spiritual advance which will be in keeping with our place in Christendom. The plain fact is that many a sect, with a woefully defective theology, has been far more effective in missionary zeal for their particular and narrow point of view than we have been for the whole catholic truth.

In my travels throughout the Diocese I am more and more impressed by the amount of time which we—the clergy—spend upon those who “already belong” and how little time we spend on those who are indifferent to if not actually lost to the Church. To read a page of the Gospel is to discover how different was the stratagem of Jesus. His effort was constantly in the direction of those outside. I hope Synod will discover new programmes of evangelistic effort for 1947.

Programmes will accomplish little unless we have the people to carry them out. I am therefore setting down here at the beginning of the New Year some thoughts on a true basis of Spiritual Advance.

### The Need of Worship

Unless a man has learned to pray **somewhere**, the chances are that he will not often pray **anywhere**. One of the chief values of the Church is that it brings **habit** and **order** and **discipline** into a life that tends to become **fitful** and **spasmodic**, without method and direction, without end and aim. The Church offers a highway instead of an indefinite track.

When people who never go to church tell me that the worship of God is not confined to Church build-

ings, I know what they are going to say next: They are going to tell me that God is best worshipped in the open air, amid the sights and sounds of nature. And my experience of men and life and my knowledge of my self is sufficient to enable me to say that I don't believe it.

It is true that God can be worshipped anywhere and is worshipped by many who can never get to a church service, but, made as we are, with minds so prone to wandering, there is urgent need of the definiteness and concentration of purpose that common worship brings. It is therefore safest and surest not to allow our communion with God to depend upon some happy outward circumstances, but with single purpose of heart to seek Him where He may be found—in His appointed meeting-place with His people. There is no substitute for the sanctuary.

The fact is that all the major crimes in history have been committed just at those times when the public worship of God has been most neglected. The first task of any programme of Spiritual Advance is, therefore, concerned with the attendance of our people at the regular services of the Church. This is basic evangelism. When enquired the other day concerning the attendance at services in one of our churches I was told that attendance had fallen off noticeably since V-E. Day. I was immediately reminded of a petition in a Litany that I once saw: “From needing danger to be good; Good Lord deliver us.”

Quite generally those who take seriously the privilege of Church membership are not disappointed with what they find. But if the attachment is limited to dropping in for a service now and again, and then making no real effort of concentration or devotion, always expecting to be carried along on a tide of spiritual emotion, by the beauty of the singing or the eloquence of the sermon, of course little will be found there. We only receive in proportion as we give—more indeed than we give, far more, but in proportion. If anyone really seeks to take part in the Church's worship and work, to give what he can of himself to help its good work, then he will find there a call to new labours and the spirit to persevere in them.

Nothing will make the new year happier than the acceptance of all that membership in the Body of Christ involves.

A Happy New Year.

Yours faithfully,

*Walter Schumann*

# The Edmonton Churchman

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THE RIGHT REVEREND W. F. BARFOOT  
BISHOP OF EDMONTON

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Vol. 3



No. 1

## Editorial

The end of the old year and the beginning of a new year is a time for stock-taking. We balance our books, and ascertain our profit or loss. It is not easy for the Church to arrive at a wholly satisfactory profit and loss account, as moral and spiritual values cannot be added up or subtracted in the same way as dollars and cents.

There are some evidences of Christian progress or regress, however, which are fairly accurate; general interest and enthusiasm, Church attendance, membership of organizations, financial returns—all are important pieces in the overall picture, even though in themselves they can be at times misleading.

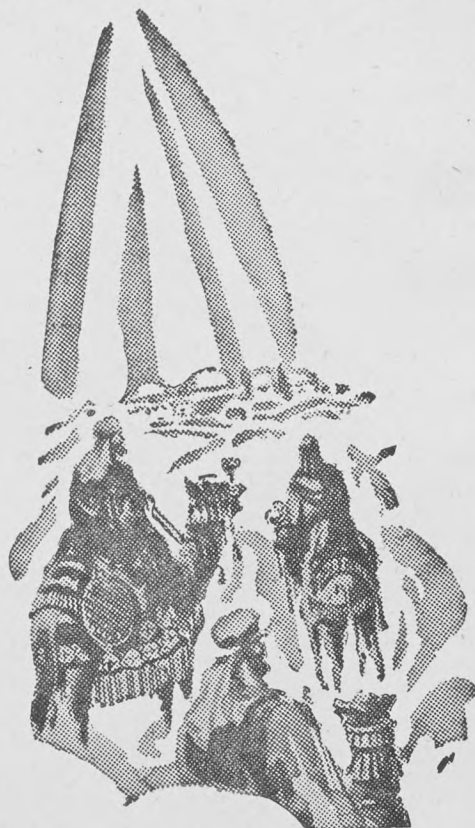
Looking backward, we believe the past year has been one of real achievement in our Church and Diocese. The Anglican Advance Appeal was the whole Church's great campaign, and it saw many notable victories on many different fronts. Attendance during the Lenten season, when the visitation was in progress, must have set an all time record for many congregations. The success of the financial campaign was a triumph in every way, and a matter for real thanksgiving. A great number of laymen and lay-

women played a notable part. We shall, as a Church, be offering our thanks for this achievement at special services on January 12th.

Perhaps the most notable part of the advance was the marked increase in parish visiting attempted by interested men and women of the congregation. This must, inevitably, be an important part of further advance programmes during the next two years. The value of lay visitation is beyond reckoning when it is done faithfully in the name of our Lord. It makes for so much better friendship and fellowship within the congregational family, and helps to overcome that stiffness, formality and coldness which, unhappily, occasionally characterize congregations which enjoy few opportunities for social intercourse.

In our own Diocese the past year has seen much splendid activity. The return of chaplains from the forces has enabled us to launch out in areas where we have been desperately restricted because of manpower, and the work of our Church in the city of Edmonton is being rapidly expanded by the addition of four more clergy. Extensive building programmes have been commenced or completed in several parishes, and other congregations are laying their plans. The general picture is one of great activity.

On the other side of the ledger lies the enormous task facing the Christian Church, and the particular task confronting each congregation: the task of reaching the unchurched. There was a day when missionary work was conceived of as something which





concerned the peoples of Africa, India, China and Japan. We felt that our own nation was very definitely Christian, and that with such support on the home front our missionaries overseas would go on from one glorious victory to another. It was only a matter of time, and all the world would be won. Such easy optimism, the product of colossal ignorance, has long since been dispelled. We know now that the home base is not won, and that the forces of secularism are strongly entrenched. A couple of world wars in little more than a generation has shown us the enormous task before us. The evil tree of war has brought forth many evil fruits, intemperance, unfaithfulness, moral looseness, the secularizing of the Sabbath, the avoidance of the challenge of God's House on the Sabbath Day. These are the problems facing every congregation at their own front doors, and they will need facing resolutely and continuously. There is no time or place for shirkers in this battle, and man needs to be "in his place round about the camp."

We wish every congregation a Happy New Year in their worship and work for Christ and His Church.

## Sufficient Unto the Day

(Reprinted from THE EXPOSITOR)

In those relatively simple days, when Will Rogers' "All I know is what I read in the newspapers" stimulated our risibles, not a one of us stopped to think of how few years might race by before those same risibles would be fairly paralyzed, drugged by the opiates of modernity, into a ptosis permitting only half-hearted and bewildered reaction to what we would read in our newspapers.

A Hollywood philosophy and ethic, as alien to undiluted American life as garlic to attar, influences, taints and scents our day, deny it though we may. That influence is gross. It is voluptuous. It is vulgar. It is vile in its inherent nature and procedure. It is Public Enemy No. 1, and was before Dillinger.

Note in the press the sadistic, the filthy, the criminal, the faithless, the lecherous, from which it once turned in shame. A parade of passions unleashed has become our daily front-page fare, since popularized and polished by cinema.

Listen to the increasing broadcasts, reeking of the moral ordure of Hollywood gangsterism, infidelity, glamorized crime, lust and perversion, which make a radio in the home a daily threat and menace to the clean, wholesome sanity of our youth. Hollywood coffers fatten on flesh and flatulence. Why should not radios?

The cheap, putrescent news-stand publications make no bones about the direction of their appeal. It is well-turned obscenity, which challenges the aspiration of parenthood for mentally and morally healthy sons and daughters, and serves up a coprolitic fare of Hollywood offscourings.



## CALENDAR

### JANUARY, 1947

January:

- 1st—Circumcision of our Lord.
- 5th—2nd SUNDAY AFTER CHRISTMAS.
- 6th—EPIPHANY OF OUR LORD.
- 12th—1st SUNDAY AFTER EPIPHANY.
- 19th—2nd SUNDAY AFTER EPIPHANY.
- 25th—Conversion of St. Paul.
- 26th—3rd SUNDAY AFTER EPIPHANY.

Seeking box office income with a singleness of purpose which shames ours in other directions, Hollywood knows little of shame, little of decency, little of purity of purpose. It will present anything of filth, unabashed. It will violate any virtue, lionize the lascivious, embellish the bawd, and glamorize the godless, for the insignificant price of a movie ticket and the not so insignificant price of parental hope to keep the way clean for its offspring.

The organization of the former Hayes office indicated nothing quite so specifically as recognized need for control over the output of plush-upholstered vulgarity, with which Hollywood would furnish the spiritual living room of the nation, unless prevented.

Scaled to intrigue even the most blase, the lurid and luring film makes the School, the Church and the Home as passe and obsolescent as the Ten Commandments or Vespers, and it fires youthful imaginings as they never could. It is hardly difficult to back-trail a Hierens to Hollywood. Plant putridity but don't plan to produce purity from it. The surest way to vitiate a soul is first to vitiate a mind.

There was a pre-auto, pre-radio, pre-juke-box, pre-jive, pre-A bomb, and thank God pre-movie day, when Youth's chief contest was with its own, inherent, adolescent vagaries, and sewage confined underground. The Press dared only whisper of pollution elsewhere. The Hollywood influence has changed all that, and drags murder, and rape, and divorce, and perversion, and infidelity, and crime, out into the glare of its own spotlight, to which our eyes adjust without protest.

We have built, as a Church, but flabby reinforcements for the spiritual battlements of youth. In step with the times, we administer a weekly spiritual aspirin, which dopes the symptom but ignores the source.



# DIOCESAN NEWS



## NOTES BY THE BISHOP

### Christmas at Frog Lake

My first Christmas party at Frog Lake was a happy experience. I only wish that all who so kindly gave gifts for the children could have been there to enjoy the party. In the parish news under Frog Lake notes you will find Mr. Hunt's account and his word of thanks. I have also written to all the donors who are known to me. If anyone has not received a letter of thanks it is due to the fact that some things were left at the Synod office anonymously.

In providing gifts for the Frog Lake Christmas party we have begun something which will, I hope, become one of the highlights of our Church year. Next year I hope to be able to provide our Sunday Schools with the names and ages of the children, so that gifts may go direct to them from us. This will give the gifts a more personal character.

The parishes chiefly responsible for providing the gifts this year were St. Luke's, Edmonton; St. Mary's, Jasper; St. Andrew's, Camrose; St. Faith's, Edmonton; St. Stephen's, Edmonton. Thank you!

### Canon Matthews

Canon and Mrs. Matthews have come to our rescue from their well earned retirement and have taken up residence and parish work at Onoway for the time being. A letter received from him today tells how happy he is to be back in harness and how cordially the people have received him.

### The Charles Camsell Hospital

The following account of a service at the Charles Camsell Hospital was written at my request by Canon Clough. It will be of real interest to CHURCHMAN readers:

### The Church's Mission Work at the "Crossroads of the World."

The City of Edmonton is now known as being at "The Crossroads of the World" and the Church has increased responsibilities as a result of this development, which becomes apparent as native Eskimo and Indians are flown from down North to become patients in the Charles Camsell Hospital.

### Confirmation of Coppermine Eskimo

This was vividly brought to our notice when on Thursday, November 28th, 1946, the Right Reverend W. F. Barfoot, Bishop of Edmonton, administered the sacred rite of Confirmation on Abraham Okpik, 17 years old, native Eskimo T.B. patient, who had been flown in from Aklavik. The candidate had been prepared and was presented by Canon C. F. A. Clough, Diocesan Hospital Visiting Chaplain.

### "Surrounded by a Cloud of Witnesses"

Following the Confirmation Service, the Bishop administered the Sacrament of Holy Communion to the twenty-two Indians and Eskimos gathered there.

As the newly confirmed Eskimo lay on his bed to receive his first sacrament, gathered around him were the representatives of no less than two Eskimo and nine Indian tribes. There knelt Eskimo from the Coppermine and Aklavik, the Louchoux from McPherson, the Blackfoot from Gleichen and the Blood from Cardston, the Cree from Wabasca and White Fish Lake, the Sioux from Morley and Pegan.

The Diocesan W.A. President, Mrs. S. F. Tackaberry, was there, representing the W.A.

It was an epitome of 150 years unbroken service by the Church. Kneeling there one became deeply conscious of a greater "cloud of witnesses"—Bompas, Stringer, Girling, the two brothers—Canon C. D. White and Canon W. G. White, Archdeacon Timms, along with all those in the past who gave so much of themselves in His Service for these tribes; all were there.

### The Challenge at the "Crossroads"

This service was unique, establishing the challenge and opportunity confronting the Church in her mission work at the "crossroads of the world."

The Charles Camsell Hospital is a beautiful 400-bed hospital, a former Jesuit College, situated at Edmonton, used during the war first as a headquarters for the U.S.A. Engineers, Alaskan Division, and later as a Canadian Army hospital. It is

now administered by the Department of Indian Affairs as a T.B. hospital for Indians and Eskimos, drawing its patients from Aklavik in the North to Gleichen in the South. Thus it becomes the focal point where the work of 150 years can be strengthened or much can be lost.

## OUR NEW BUSINESS MANAGER

We are happy to announce the appointment of Mr. R. T. Williams as the new Business Manager of THE EDMONTON CHURCHMAN. "R.T.," as he is affectionately known to his many friends, is a member of the congregation of St. Mary's in the Highlands, and was formerly on the Council for Social Service. He recently retired as Branch Manager of the Imperial Life Assurance Company, and has now volunteered to devote some time to the business end of the magazine. "R.T." has had a wide business experience, and is no stranger to newspaper work, and is determined to see THE EDMONTON CHURCHMAN on a sound financial basis. He has expressed himself as being most anxious to be of help to every congregation in matters pertaining to the circulation and financing of the magazine, and he begins his work with the good wishes and support of us all.

## Business Manager's Corner

The mailing list of THE EDMONTON CHURCHMAN contains a number of duplications. In order that these may be eliminated, it will be appreciated if any subscribers receiving more than one copy will telephone the Synod Office—29361, or write to us at 10029 103rd St., Edmonton, so that errors may be corrected.

## BIRTHS

To the Rev. and Mrs. T. Teape, Cadomin, a son, Roland Cheyne, born October 31st, 1946.

To the Rev. and Mrs. N. J. Godkin, St. Paul's, Jasper Place, a son, Terence Michael John, born 31st December, 1946.

Congratulations!



# Woman's Auxiliary



## A.W.T.C. CLUB

Since the last issue of *THE CHURCHMAN*, membership in the Anglican Women's Training College Club has increased.

Several individual members have sent in the minimum donation and more; also some branches have sent in very generous memberships. We hope more members will be added as time goes on.

This college is moving into new quarters on St. George Street early in the spring of 1947. It is hoped that the whole womanhood of the Church will back every effort to make funds available for furnishings and equipment. Here in this diocese we have good reason to assist in every way we can, because there are two very fine students from Edmonton in training now.

This year the amount contributed by our W.A. branches to the United Thank-offering would not be sufficient to cover much more than half the yearly amount required for board and tuition for one student.

## Life Membership

When Mrs. Geoffrey Fisher was in Winnipeg with her husband His Grace the Archbishop of Canterbury, she graciously accepted the gift of a Life Membership from the Dominion Board.

## New Diocesan Life Member

Mrs. J. H. Dallamore, St. Paul's Church, Edmonton.

Life Members deceased since last issue: Mrs. F. Beeby, St. Luke's, Edmonton; Mrs. H. Tainton, All Saints', Edmonton; Mrs. H. Martindale, St. John's the Divine, Vancouver.

## Welcome to New Branches

Church of the Good Shepherd, Evening Group.

## Leaders' Meeting

A meeting of leaders of Juniors and Girls' branches in the city was held in the Synod Office, on Friday evening, Dec. 6th. The programme for the 1947 Festival was

considered. Following this the rest of the evening was spent in handicraft work.

Mrs. C. E. Storey, leader of Christ Church Juniors, exhibited some very easy and attractive pieces of work, which Juniors themselves can do.

Three outside friends demonstrated clay modelling and shell work.

## Advance Notice of the Diocesan Annual Meeting

It is likely that the Annual Meeting of the W.A. Board will be held during the last week in February. The Programme will be arranged soon after the New Year, and a copy will be sent to the president of each branch. Delegates will receive theirs on arrival at the Annual Meeting.

## Review of the Year

During the month of December the executive officers are busy making a complete survey of branches, memberships and givings.

It is some satisfaction to be able to report the Dominion and Diocesan Pledges have been honored in full. Five new branches have been added. There is a slight increase in adult membership.

The heads of the Youth Department feel very gratified with an increase in both membership and givings.

## Happy New Year to All!

## Out-of-Town Secretaries

A request has been made for the names and addresses of the out-of-town Secretaries. The following list has been arranged according to Deaneries:

### Deanery W.A. Secretaries

#### Pembina Deanery:

Jasper ----- Mrs. F. Reed  
Jasper, Evening ----- Mrs. H. Melia  
Edson ----- Mrs. A. Armour  
Edson, Evening ----- Mrs. T. Martin  
Drayton Valley ----- Mrs. Carl Anderson  
Luscar ----- Mrs. G. Cowling  
Cadomin ----- Mrs. H. V. Coppinger  
Mountain Park ----- Mrs. H. Phipps  
Foothills ----- Mrs. A. W. F. Wales

Barrhead ----- Mrs. O. Brown  
Clyde ----- Mrs. J. H. Fry  
Onoway ----- Miss E. Turnbull  
Mayerthorpe ----- Mrs. C. Watson (treas.)  
Padstow ----- Mrs. K. Turvey  
Seba ----- Mrs. E. Mann  
Ashmont ----- Mrs. G. Hunter  
Rife ----- Mrs. D. Charlton

#### Wetaskiwin Deanery:

Hardisty ----- Mrs. B. Matthews  
Hughenden ----- Mrs. L. S. Parke  
Killam ----- Mrs. A. Neely  
Sedgewick ----- Mrs. J. F. Adamson  
Camrose ----- Mrs. Reg. Fuller  
Ponoka ----- Mrs. F. Harris  
Wetaskiwin ----- Mrs. P. J. Maggs  
Wetaskiwin, Ev. ----- Mrs. McFarlane  
Bittern Lake ----- Mrs. A. C. Birchall  
Lougheed ----- Mrs. J. Earlham  
Winfield ----- Mrs. E. G. Hunter  
Heisler ----- Mrs. G. Wilcox

#### Wainwright Deanery:

Wainwright ----- Mrs. A. C. Hart  
Edgerton ----- Mrs. G. Kingston  
Battle Heights ----- Miss Ethel Bacon  
Viking ----- Mrs. G. Kingston  
Tofield ----- Miss Leda Baptist  
Irma ----- Mrs. T. Sanders  
Rodino ----- Mrs. Henry Vandervatte,  
RRI, Kinsella.

#### Vermilion Deanery:

Vermilion ----- Mrs. Edwin Sweatman  
Manville ----- Mrs. E. Johnstone  
Kitscoty ----- Mrs. F. Seabrook  
Innisfree ----- Miss Alice Bell  
Chailey ----- Miss K. Sutton  
Vegreville ----- Mrs. Ellen Hayter  
Wilberforce ----- Mrs. W. Davies  
Irwinville ----- Mrs. W. R. Kent  
Clandonald ----- Mrs. C. Stockwell  
Landonville ----- Mrs. M. J. Kada

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# St Saviour's Celebrate 40th Anniversary



The Congregation at the First Service held in Vermilion. The service was conducted by the Venerable G. E. Lloyd, subsequently Bishop of Saskatchewan.



A Woman's Auxiliary Group at Vermilion in the early days of the parish.

St. Saviour's, Vermilion, celebrated the 40th Anniversary of the parish on Sunday, October 20th. Large congregations attended the services, among them were many pioneer churchmen. Some of them were among those who had attended the first service. The Dean of Edmonton was the preacher at the Anniversary Services.

## The Door Without a Lock

When that our gentle Lord was born  
And cradled in the hay  
There rode three wise men from the East—  
Three rich wise men were they—  
All in the starry night they came  
Their homage gifts to pay.

They gat them down from camel-back,  
The cattle shed before  
And in the darkness vainly sought  
A great latch on the door.  
"Ho! this is strange," quoth Balthazar;  
"Aye, strange," quoth Melchior.

Quoth Gasper, "I can find no hasp;  
Well hidden is the lock."  
"The door," quoth Melchior, "is stout  
And fast, our skill to mock."  
Quoth Balthazar, "The little King,  
Might wake. We dare not knock."

The three wise men they sat them down  
To wait for morning dawn.  
The cunning wards of that old door  
They thought and marvelled on.  
Quoth they, "No gate in all the East  
Hath bar bolts tighter drawn."

Anon there came a little lad  
With lambkins for the King.  
He had no key, he raised no latch,  
He touched no hidden spring,  
But gently pushed the silent door  
And open it gan swing.

"A miracle! A miracle!"  
Cried out the wise men three:  
"A little child hath solved the locks  
That could not opened be."  
In wonder spoke the shepherd lad:  
"It hath no locks," quoth he.

—GEORGE M. P. BAIRD.

## Why Don't They Come!

The Calendar of Christ Church Cathedral, Ottawa, quotes the following:

"REASONS FOR NOT GOING TO THE MOVIES: 1. Because my parents made me go too often when I was a child; 2. Because no one at the movies ever speaks to me; 3. Because every time I go someone asks me for money; 4. Because the manager never visits me at home; 5. Because the people who do go do not live up to what the films teach them; 6. Because instead of one great united movie-theatre there are several."

The split atom won't end us if we end our splits.

# Christianity and Communism

By CANON S. C. STEER, Principal of Emmanuel College, Saskatoon, Sask.

It is probably a mistake to attempt to compare and contrast Christianity and Communism, for Christianity is a world-wide religion which professes to have received a revelation from and about the heart of the universe while Communism is a scientific politico-economic theory concerning man's past, present and future on this globe. Yet there are strong reasons why the Christian should not ignore Communism. Like Christianity, it is, according to Marx and Engels, "a way of looking at the world and a method of changing it," but it is a way which, in its pure form, has no place for the Christian faith and whose methods are very different from those of Christianity.

In 1888 Engels wrote of the Communist Manifesto that it had become "undoubtedly the most widespread, the most international production of all socialistic literature, the common platform acknowledged by millions of working men from Siberia to California." It would therefore be folly for the Christian, in this year of grace 1947, to turn a blind eye to its claim. For, although Communism is not a religion, it has a faith which had led some of its devotees to serve it with religious fervour and to exalt it to be the dignity of religion. It thus becomes—particularly for young men oppressed with the evil in the world—a rival to Christianity, especially in its demand for self-sacrifice and in its promise of speedy Utopia.

It is well known that Karl Marx was stimulated to formulate his dialectical materialism by the dialectical idealism of the German philosopher Hegel. Whereas Hegel claimed that ideas were the starting point of all activity and that history is the story of their dialectical relation to the world of nature in a dynamic struggle. Marx turned the theory upside down and claimed that in matter itself is the source of all reality. The real struggle goes on in the world of things and it is this which gives rise to thought and ideas. It is important to be clear that Marxism does not, as Christians have sometimes supposed, deny spiritual existence, but for the Communist, if he thinks so far ahead, this is a product of material activity. The kingdom of heaven will become possible when the classless society in which all men have material abundance has been established

after the revolution. In the meantime we shall know the truth not by speculation, but in action—in the world of things. Accordingly, instead of Hegel's creative struggle between spirit and matter, Marx substituted the struggle for material well-being between class and class. This, in his view, is the clue to all past history. This struggle will continue until the majority—the workers—have overthrown their rulers and under their own dictatorship—for as long as is necessary—have so organized the earth's material resources that there is abundance for all. When this point is reached there will no longer be any reason for conflict and Utopia will have arrived, or, at least, will be round the corner.

Christianity is not an economic theory and can be ready to recognize what truth there may be in the Marxian economic analysis, but when Communists claim that their economic theory offers the most satisfactory answer to all men's questions and the most adequate response to all his needs, Christianity must warn men of the disillusionment which will ensue, if the claim be accepted.

Christianity has always maintained that life transcends even the wonders of the material in which it expresses itself so that the life of a man and his spiritual potentialities cannot be assessed in terms of his body and his possessions. Similarly Christianity holds that any view which confines the activity of life to the surface of this globe and to the period of history is inadequate—that, just as an undergraduate's behaviour at university can only be understood in terms of his purpose after graduation, so we only begin to understand the course of his history when it is set in the framework of a creative purpose beyond history. This does not mean that Christianity is not interested in the world of things and in man's material condition. On the contrary, it recognizes that matter is the only vehicle of expression which we now have and that the Christian, like the Communist, must do his utmost to see that justice and equity flourish in the earth. In fact, the Christian should have more impulsion in this direction than has the Communist, for the Christian believes that there are certain eternal principles which should guide

man's conduct. He believes that present evils arise from ignoring these principles and he holds that all the planning and scheming which man can devise will fall short of its purpose unless and until man humbly seeks to live under the rule of the Creator of life. He is tempted to see in some aspects of Communism a recrudescence of that human self-assertiveness and pride to which he radically attributes the world's suffering.

The Communist as such will have none of this; he relegates it to the realm of myth. It is, in words borrowed from an Anglican divine, "the opium of the people." Belief in the Divine government of the universe or in any immutable standards, although not strictly matters on which economic theory must pronounce, are by the Communist rejected. The only law he recognizes is the necessity of the class war and the promotion of the revolution. Thus conduct forbidden to the Christian sometimes becomes for the Communist obligatory. The end justifies the means. But it is worth noting that many Communists are moved in practice by the highest moral motives whose validity in theory they disown. Like certain Christians some of them draw their inspiration from a zealous desire to eradicate evil, but unlike the Christian, as the history of the movement has shown, they are ready to adopt wicked methods to attain their ends. Let us do evil that good may come. Unfortunately the Christian Church has not always been entirely free from a similar error, but it has always sinned against the light and been disloyal to its Founder, when it has made the end justify the means. It was expediency which accomplished the Crucifixion of Him Who refused to act expediently in face of evil.

Communism can never compete with Christianity as a religion because it lacks that living personal centre for its faith which is found in the living Christ. As a substitute for this it pays its homage at the tomb of Lenin and makes a contemporary national leader the object of its praise and reverence. Christians can learn much from some Communists about the spirit in

*Continued on Page 13*

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# The Church of England in Western Canada

By REV. T. C. B. BOON, B.A.

## XIX

In the 70's of last century civil boundaries west of the Great Lakes were unknown and ecclesiastical boundaries only determined by comparison with those of Hudson Bay Districts. Originally, the district immediately around the present location of Winnipeg, but not extending as far west as Portage la Prairie, was commonly known as Assiniboia, but after Confederation this lost its identity in the Province of Manitoba. However, on the 15th of March, 1883, the Dominion Government published its first official map defining civil boundaries in Western Canada, and the name Assiniboia was then transferred to what is now the southern part of the Province of Saskatchewan. This want of civil boundaries, however, did not prevent settlers pushing into the West, and in particular following the newly-constructed Canadian Pacific Railway as its steel was laid across the prairies. So rapid was the extension of population that the provision of ministrations had already become an acute problem to Bishop Machray before 1880, and the "boom" which followed during the next three years only accentuated it. The Bishop appealed to the S.P.G., as he had already done when in England at the time of the Lambeth Conference on 1879, urging the creation of a new diocese in the new District of Assiniboia, and he also appealed for clergy. The S.P.G. was already supporting a missionary at Regina, the Reverend R. W. Osborne, but the only other clergyman ministering to white settlers was the Rev. J. B. Sargent, who was responsible for the whole of the ministrations between Brandon and Regina. In the Touchwood Hills, which lay considerably to the north, the Rev. Gilbert Cook was C.M.S. missionary to the Indians. In response to the Bishop's appeal, the Honourable and Reverend Canon A. J. R. Anson offered his services in 1882 and resigned his rectory of Woolwich in order to be free to do so. He seems to have visited the country about that time, and then to have returned to England for the purpose of obtaining funds and men for the work.

On August 8th and 9th, 1883, the Provincial Synod of Rupert's Land met in Winnipeg and its two major acts were to divide the Diocese of Athabasca (and so

erect the Diocese of Mackenzie River) and to found the Diocese of Assiniboia. The division was made possible by the support of the C.M.S., which found the necessary funds: Bishop Bompas became Bishop of the northern diocese and the Rev. Richard Young, incumbent of St. Andrew's, was consecrated as Bishop of Athabasca on the 18th of October, 1884. He has been described as "a godly, loving and sound pastor," and was well-known to the Society. The resolution setting apart the District of Assiniboia as a diocese with the consent of the Bishops of Rupert's Land and Saskatchewan also asked the Archbishop of Canterbury to appoint a bishop when satisfied about the financial provision for his support. The S.P.G. had already guaranteed £400 a year for this purpose until such time as the necessary £10,000 could be raised for an Episcopal Endowment Fund. Canon Anson was immediately asked to become bishop. He was consecrated in Lambeth Palace Chapel in 1884, Bishop McLean being among the consecrating bishops, and he himself assisted in the consecration of Bishop Young later in the year. Bishop Anson was, by nature, quiet and retiring, something of a recluse, and he only consented to become bishop because he felt it an imperative duty. The late Dean Dobie of Regina, who has left us a very warm appreciation of Bishop Anson, suggests that he did so first of all because he felt he had been called by the voice of authority, through the person of the Archbishop of Canterbury; secondly, because he had been a prime mover in getting the diocese started and financed. And, thirdly, he strongly felt the need of men in the field who could support themselves, and this he was able to do because he had private means. This idea of self-support became a high principle in his appeals for clergy: he asked for men to come out to his diocese and give themselves and their means; if they had nothing, to come and share in a common fund. Bishop Anson gave nearly all his own private means to the work and added the S.P.G. grant to the common fund out of which bishop and clergy shared alike. Three priests came out with the Bishop in 1884, and two more followed later. He further urged upon the laity in the Missions to give generously on their own

account, and not to depend upon the Mother Country.

In 1885, Bishop Anson began a great and new experiment. He moved from Regina to Qu'Appelle and secured a section of land two miles north of the town. On this he built a bishop's residence, a large house to be used as a college, and another home where agricultural students could reside, and here he established something which was in the nature of a lay brotherhood. It was all rather monastic, but designed to be self-supporting. The farm, with a number of "fee-paying" pupils, was to support the theological students and the lay brothers; these latter being not only supposed to manage the household, but also give nursing and other services, when necessary, to the settlers. Later he tried to establish a boys' school, and through the generosity of friends got the buildings erected, but the clergyman-schoolmaster, who was to take over the work, was obliged to return to England owing to ill health, and the project lapsed for some years. It was finally opened in 1889. Like Bishops Machray, McLean and Pinkham, he held strong views on education. In his charge to his Synod in 1890, he said, "Education in the truths of our Holy Religion is no exception to our other education. If it is to have any effect on the minds of the young, it must be clear, definite, dogmatic."

In many respects, Bishop Anson was far in advance of his times. He established a parochial system in his diocese, but he also tried to establish a strong central fund, to which all parishes would contribute and from which all the parish clergy would be paid; only recently has this point again been discussed in the Canadian Church. He also took a leading part in the discussions at the Conference of 1890, which led to the formation of General Synod. In this he objects very strongly to the retention of provincial synods as such,

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## LETTER TO THE EDITOR

## A New Day in Our Indian Schools

The Editor, EDMONTON CHURCHMAN.

Dear Sir:

It was with interest that I read the article entitled "A New Day In Our Indian Schools," in the November issue of THE EDMONTON CHURCHMAN. As my wife and I have just returned from a month spent at Gordon's School, Punnichy, Sask., conditions there, as we found them, tend to leave the impression that a "New Day" is sadly needed; it will be eagerly welcomed I am sure by the workers in that school at any rate.

One wonders, with more than a little justification, I believe, just how effective the "New Order" of administration will be. I heartily agree with the writer of the article in question when he says, "Never in a long administrative experience have I seen so much done for so many by so few with so little."

I am quite aware that the Indian and Eskimo Residential School Commission is not entirely responsible for all the difficulties that arise in the operation of our schools. Others, namely the Department of Indian Affairs, are sometimes very much at fault in their share of the operation of the schools, and, there is entirely too much of what was known in the army as "passing the buck," between the two groups. There seems to be no co-ordination of efforts in what should be, and that I am sure, in the first place, was meant to be a truly co-operative endeavour.

For instance, the water supply at Gordon's School has never been adequate, either in quantity and what is far worse, in quality. When this water was analysed by the Saskatchewan Department of Health this past summer their verdict was: "Unfit for domestic use and unsafe for stock, due to a high mineral salt content." I do not know who was responsible for insisting that the school be opened with such a water supply; suffice it to say that it does not seem to have been a Christian act in any event.

Then the well went dry and further complications arose in the sewage system. One can readily imagine the ensuing difficulties that arose, and the worry and extra work caused those in charge, namely, the Principal and Matron.

To add further to these difficulties the lighting plant was found to be inefficient. In such a place electricity is almost as

essential as water, as all water pumps, pressure system and such are operated by electric motors.

Then in the heating department due to the current coal shortage, no coal was available, hence wood had to be used to fire the boilers. A very poor quality wood was used for that purpose, thus impairing the efficiency of the heating system. In sub-zero temperature it seems impossible to heat the building above a temperature of 60 degrees. Added to these difficulties was the shortage of clothing and footwear for the older children, which in itself was a further worry to those in charge. I trust that that difficulty will have been overcome by now. It should be, since the school has been in operation for over two months.

The staff who were on the scene first after this school was taken over by the I. & E.R.S.C., and whose duty it was to get the school in shape to operate, strongly advised the Commission that the school was not ready to open and should not be opened till Christmas at the earliest. However, someone, somewhere, insisted that it should be opened as quickly as possible; thus it is that a great deal of misery that could and should have been avoided, has been the lot of the whole staff these past ten weeks or so.

It would seem that a closer and more genuine co-operation between the Department of Indian Affairs, who are responsible for the mechanical operation of the school, and the I. & E. R. S. C., who are responsible for the care of the children, supplying of the staff, etc., would make the school a better run and a happier place for both staff and pupils. Let's hope that such will be the case in the "New Day."

Yours truly,

By IVAN M. FAWKES.

11236 - 92nd St., Edmonton.



## Broadcasting

January:

5th—All Saints' Cathedral, CJCA

12th—St. Faith's ..... CFRN

19th—Christ Church ..... CJCA

## The Church of England in Western Canada

*Continued from Page 10*

arguing that if a General Synod was established, either it would have no importance and be ineffective, or that the provincial synods must lose their importance and effectiveness. For this reason, he favoured the Canadian Church uniting its provinces into one Province, rather than to formation of a new General Synod.

Bishop Anson was a man of great personal holiness and a preacher of great earnestness. He was not easily understood, but he laid the foundations of the Church in Qu'Appelle true and deep, and the debt of that diocese to him has always been recognized. He resigned the See in 1892 and became Warden of St. John's Hospital in Lichfield, England, and later Canon and assistant to the Bishop. He died in May, 1909, and the diocese has put on record its recognition of, besides qualities already mentioned, his great sympathy, his singleness of heart, his simplicity of life, and his forgetfulness of self while intent upon helping and encouraging others. The Church in Western Canada is indeed greatly indebted to its first bishops.

—(To be continued.)

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# I Believe in the Holy Catholic Church

By THE REV. F. A. PEAKE L.Th., M.R.S.L.

## XII—English Church Architecture



Southwell Minster

The Normans did much to consolidate the Church of England. Not only did they overhaul the episcopate and systematize the Church's work, as we saw last month, but in addition they were great builders and undertook the erection of imposing churches and cathedrals throughout the land. In this sense they were the originators of ecclesiastical architecture in England. It is true that the Saxons had had churches but they seem to have been small insignificant buildings with few windows. Moreover, being built of wood they perished before the fierce onslaughts of the Danes and others. One of the few stone churches of the Saxons, that of St. Lawrence, Bradford-on-Avon, still remains.

As we examine the churches of England we find that they have certain characteristics which they share with other churches of the same period and which reflect the temper and outlook of the times in which they were built. The style introduced by the Normans, sometimes called Romanesque, lasted roughly from the Conquest until 1175 and is characterised by massiveness and solidity. Norman churches are generally cruciform in shape with apsidal chancels. The nave roof is generally of timber, although the roofs of the aisles, transepts, and chancels may be of stone. The style may easily be distinguished by its small round-headed arches and doorways sometimes embellished by zig-zag, cable, or dog-tooth mouldings, which are totally different from any other style of English church architecture. In this period, too, the tower, placed hitherto at the west end, was brought to the crossing of the nave and transepts, and two smaller towers were built at the ends of the north

and south aisles of the nave in order to complete the unfinished appearance of the west front. Pyramidal roofs were sometimes places upon the western towers for waterproofing purposes, and it is suggested that these later developed into spires as we now have them. The illustration is of Southwell Minister which is an outstanding example of Norman work with the exception of the west window which was inserted in the later perpendicular period.

Following the Norman period comes the long Gothic era with its many variations—the first of them, Early English, as it is generally known, followed closely upon the Norman and held sway until about 1272. In it is found a surprising change—the twin towers have vanished, the erstwhile central tower has returned to the west end, the arches are pointed, trefoiled heads becoming pointed as the period advances. The general impression in churches of this period is one of lightness and grace, of strength without the massive solidity of the Norman building. Churches are no longer cruciform and the chancel ends are square. The walls are pierced with long narrow lancet windows, singly or in pairs

in the nave walls, and in groups of three, five, or seven in the east end. The "broach" spire rising directly from the walls of the tower without parapets is characteristic of the period. The illustrations are of Lincoln Cathedral, one of the few churches to be built entirely in the style of one period (Early English) and of Gotham Parish Church, famous for its broach spire.

As time passed the style became more and more elaborate until the full beauty of the "Decorated" period, the glory of mediaeval architecture, was reached, to be brought to an abrupt end by the Black Death in 1348. During the "Decorated" period the churches became larger, due to the growth of trade guilds, each of which would have a chapel in the parish church. The arches of windows and doors became larger and less acutely pointed, and then dripstones were often turned up to form an "ogee." Delicate stone mouldings, first of geometrical shape and, as the century advanced, of curvilinear design, filled the heads of windows to support and strengthen the large sheets of glass. The carvings although elaborate became less formal and increasingly natural; for example an ivy branch carved on a pillar near a south door would be depicted as blowing towards the north. In some cases statuettes might be introduced, a classic example being the pigs eating acorns under a cluster of oak leaves in the Chapter House at Southwell Minster. A similar example is to be found on the choir screen at York. Towers and spires were both common during the period, the usual style being a spire rising from a parapeted tower, since it had been found that in effecting repairs to a "broach" spire all the materials had to be dragged up inside, an extremely difficult proceeding.

To end the story of mediaeval ecclesiastical architecture comes the "Perpendicular" period, lasting from 1377 until

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Gotham Parish Church

## I Believe in the Holy Catholic Church

*Continued from Page 12*

about 1547, in some ways a tragic anticlimax. When the Black Death came in 1348 it swept away a large proportion of the population, and among them numbers of stone masons, so that the secret of building the beautiful "decorated" churches was lost. As a result there is something almost austere about the "Perpendicular" period. The doorways have



Lincoln Cathedral

flattened heads and square hood mouldings. The Tudor rose, fleur-de-lis, and coats of arms were frequently used for ornamentation. Porches were elaborated often with a parvis, or priest's chamber above for the accommodation of the chantry priest. Many chantry chapels were built in the parish churches either by the generosity of those who had escaped the Black Death or for the repose of the souls of those who had lost their lives in that disaster. With the close of

the sixteenth century church architecture in England came to an end. Every village and town had its church and, the need supplied, men turned their attention to domestic architecture.

In the nineteenth century there began a further movement of church building, prompted in part by the growing population with its need of more churches and partly because of the revitalizing of interest in ecclesiastical affairs brought about by the Oxford Movement. During

the nineteenth century the movement, influenced largely by Sir Gilbert Scott, was essentially conservative and new churches were built in a pseudo-Gothic style. During the twentieth century there has been a distinct tendency to abandon traditional lines and to build churches in keeping with other modern buildings. Examples of these are to be found in St. Nicholas' Church, Burnage, Manchester, and St. Andrew's Church, Camrose.

(To be continued.)

## Christianity and Communism

*Continued from Page 9*

which a great cause may be served, but in the end of the day only the spirit of Christ can prepare men for that glorious destiny which makes the Communist Utopia seem a rather boring and short-lived objective.

Communism, at present, has still to reckon with the frustration of all planning by evil and by the one certainty—death. It may be that in a world set free from material cares nature will be able to concoct a new species and to nourish it with the elixir of life. The vast realm of the unknown stretches far beyond present vision and he would be rash who would set limits to possibility. Yet science, with all her exploration of nature's habits, is still surprisingly silent concerning that which we most wish to know. The oracle issues no statement concerning the beginning or end of things, the relations of the mind to

the body, the destiny of the human race, or ethics and conduct. While the Christian faith shares much of this ignorance, yet by recognizing and overcoming the presence of wickedness and facing and transcending the destruction of death it is more radical. It gives depth and richness to what is being done now by dispelling those fundamental frustrations which must otherwise eventually make foolish all our strivings for a better world.

Some people think they're cooking with gas when it's only hot air.

\* \* \*

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\* \* \*

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The idea that industry cares for people. That of its own free will it does more for its workers in hours and wages, in sick benefits and working conditions than any radical government would demand.

The idea that revolutionary teamwork, where management and labor really feel in partnership, can produce more goods than either the slave labor dictatorship or the cold calculations of an economic plan.

The idea that, even in the midst of present-day uncertainties, business which will always do what morally is right never can go wrong. In this respect, in fact, industry can be the pattern for the statesman rather than the butt for his complaints.

The idea, finally, that industry can meet the whole needs of both worker and customer—not just their economic needs. Work that satisfies and inspires as well as supports the worker. Service which gives the customer what products alone can't supply.

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### CHRIST CHURCH

THE REV. E. S. OTTLEY

As we draw close to Christmas it is not easy to recall all that has happened in the last month or so. We were very happy to have with us, the first Sunday evening in December, Dean Trendell, and it was most gratifying to have such a good congregation on hand to welcome him. On Sunday evening, December 15th, a religious film, "The Child of Bethlehem," was shown taking the place of the sermon. Special carols were also sung by the choir. It was a most enjoyable service, and many were the comments of appreciation by the congregation. We are looking forward to having the Bishop with us on Sunday morning, December 29th.

A limited visitation of the parish has just been completed by some twenty men of the congregation. This was part of the program of Spiritual Advance, in which our Church is now engaged. A similar visitation will be engaged in early in February, as a further step in the Advance.

**W.A.:** The annual Bazaar of the W.A. held on December 6th was an overwhelming success, both in the number of our people who attended and in the financial results. The committee in charge wish to thank the congregation for their support, and in particular, the large number of people who made donations to the home cooking table.

**Young Women's Club:** A bazaar featuring mainly articles of clothing for children was held under the auspices of the Young Women's Club, on December 3rd. This, too, turned out to be a great success, and the members of the Young Women's Club wish to express their appreciation for the support of our people.

**A.Y.P.A.:** A carnival was held by the A.Y.P.A. on Friday, December 13th, and while the attendance was not as great as it might have been, nevertheless those who were there enjoyed an hilarious evening of various activities.

We give our hearty commendation to our Young People for the energy and loyalty in which they enter into their activities.

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CANON W. M. NAINBY

The annual Bazaar of the Young Women's Fellowship and the A.Y.P.A. attracted a large crowd, and proved a most successful event. As a result of the bazaar and the recent banquet, at which they catered, the Y.W.F. voted a substantial sum towards the Parish Hall Fund.

The W.A. also completed their year's work, and gave a generous donation to the Vestry, in addition to a number of other gifts.

The Choir sang at the recent Carol Festival, held at McDougall Church. Arrangements have been made for the annual Carol Service to be held on the Sunday before Christmas. On the Sunday after Christmas the choir will sing the sacred cantata, "Bethlehem," by Maunders. Mr. W. Townend and Mr. J. A. White are to be guest soloists, other soloists being Mrs. T. H. Mackie and Miss M. Price.

**Sunday Schools:** The main School will also hold a Carol Service on the Sunday afternoon before Christmas. The Christmas party for the Beginners and Primary is to be held on December 21st, and the party for the Seniors is to be on December 27th.

**Parish Guild:** The next meeting of the Guild is to be at the home of Mrs. G. Proctor, on January 13th, when officers will be elected.

**Mothers' Union:** The December meeting was held at the home of Mrs. H. Cable. The January meeting will be at the home of Mrs. Drake.

**A.Y.P.A.:** The A.Y. has been meeting regularly with an increased attendance. A skating party was held on Dec. 18th, followed by a supper. Members contributed articles for a Christmas hamper. The usual communion breakfast was held on the third Sunday. Several enjoyable gatherings of young people have taken place in the rectory after Evensong.

**Men's Club:** Mr. L. Pekarsky was the guest speaker at the December meeting, and he gave a most excellent address on the subject of the establishment of a Jewish National Home in Palestine.

**Sanctuary Guild:** Members of the Guild have been preparing for the Christmas decoration of the church, and we are assured of a beautiful Christmassy atmosphere at our services this Christmastide. **Congregational Meeting:** The annual meeting of the congregation is to be held on January 22nd, at 8 p.m., and all interested members of the Church are urged to be present.

### ST. FAITH'S

THE REV. L. M. WATTS

The first voice this month is that of the Vestry. It seems early to be giving voice to appreciation for financial support in the parish during the year, but we are eager to say that this has been an exceptionally good year. This is being written a month before the annual congregational meeting, but it will appear in print around the time of that meeting. The annual statement will reveal what has been done during the year. There are a number of things, including the new concrete walk. To do all that has been done and then to know that the Missionary Apportionment has been paid in full and that the debt on the rectory has been reduced to below the

thousand mark, is a matter for great thanksgiving. A special word of appreciation to Mr. Cleveley, who has prepared the porch of the hall for the finishing boards, and through whose good offices we have obtained a new heater for the hall.

The Afternoon W.A. enjoyed a happy social afternoon to mark the end of a very good year. A large donation was made to the Vestry, after sums had been voted to several worthy causes.

The Evening W.A. elected officers for the forthcoming year at the closing meeting. They are as follows: Pres., Mrs. R. Smith; Vice-Pres., Mrs. W. Shillabeer; Sec., Mrs. F. Varlow; Treas., Miss E. Riddell; Prayer Partner Sec., Mrs. B. Cairns; Dorcas and Social Service, Miss N. Waters; Educational Sec., Mrs. J. Cleveley; Flower Fund, Miss E. Smith; Tea Convener, Mrs. E. Burns.

The apron and home cooking sale was pleasingly successful. The members are grateful to Mrs. Denington for the use of the Gladys Flower Shop window for the annual sale. All obligations have been met and a donation made to the Vestry.

The Intermediate Girls are still working on that afghan. Other activities have included the visiting of Eskimo patients in

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the hospital; attending the White Gift Service in the church; and the planning of a Christmas hamper for a needy family. These things are infinitely worthwhile and we record them with gratitude. A skating party was held during the month, after which the members enjoyed refreshments at the home of Maureen Chisholm. Affiliation fees and pledge have been sent in to the Diocesan Secretary. Miss Penny Pryor is the leader of this group.

The rector is taking a service at St. Michael and All Angels every Sunday morning at 9.30. In the new year he hopes to arrange for others to relieve him of some of these services, and in the spring to have the help of an ordained colleague.

**Personals:** We are happy to report that Mr. Fawkes is making satisfactory progress towards recovery from his illness. Mr. and Mrs. Fawkes are back in the parish again.

We record with regret the passing of Mrs. H. White, who in years past was an active member of St. Faith's. She passed away in Vancouver, and her mortal remains were laid away in the Edmonton Cemetery. We express our sympathy to Mr. White and Jack.

**Baptism:** On Sunday, December 8th, David James, son of Mr. and Mrs. Gordon Thompson (nee Joan Pickard). Godparents, Louise Clucas, James Close and David Pickard.

#### ST. JOHN'S

Cor. University Ave. and 109th St.

THE REV. W. E. HARRISON

St. John's is a busy place these days. The first portion of our new church is nearing completion, and we are looking forward to moving in for our Christmas services. During the past six weeks we have been able to use only the parish hall, but now with our extra accommodation we anticipate a bright future.

Sometime early in the New Year we hope to have our Bishop with us for a Service of Dedication.

On Saturday, December 7th, the members of the W.A. and St. John's Guild held a Christmas Tea and Bazaar. It was the first event of its kind undertaken by the women, and the results were most gratifying. Fortunately it was a nice warm day and there was a wonderful turnout. With the proceeds the women are planning to buy furnishings for the new church.

At the annual meeting of the W.A. the following were elected to office: Mrs. J. Kinnear, Pres.; Mrs. A. Aldridge, Vice-Pres.; Mrs. W. Myers, Sec.; Mrs. L. Perkins, Treas. The women have planned an extensive program for the coming year, to increase their membership, and to form branches for the Juniors and the Girls' Auxiliaries.

#### ST. LUKE'S

CANON W. H. HATFIELD

On Sunday, Dec. 8th, Mrs. Beeby, who for so many years worshipped faithfully and regularly at St. Luke's Church, passed

away peacefully. Mrs. Beeby came to the parish in 1913, when the Rev. R. T. Ingram Johnson was in charge, and her late husband, Mr. George Beeby, was Church Warden and for many years a real pillar of the Church. Mrs. R. T. Ingram Johnson is at present on a visit from England and is spending part of her stay here with Miss Beeby. During her long illness, although deprived of her physical sight Mrs. Beeby showed great courage and cheerfulness, the reflection of a soul whose vision went far beyond earthly things to that spiritual realization of the Greater Life—"the communion of saints." The beautiful display of flowers at the service was a living symbol of the respect and affection of so large a circle of friends. Deepest sympathy is extended to Miss Beeby in her bereavement. At the same time we are confident the remembrance of her affectionate and faithful service to one she loved so dearly will be a great source of comfort to her in her loneliness. Mrs. Beeby was laid to her last earthly rest in the Edmonton Cemetery and from that peaceful spot amongst the trees "I heard a voice from Heaven saying, 'From henceforth blessed are the dead which die in the Lord, for they rest from their labours'."

Advent Sunday once again brought the opportunity to share our blessings. The theme of the day was "Others." The Senior and Junior Choirs and members of the Bible Classes presented the Manger Service; always well done, it was even more beautiful this year. The open collection was devoted to the "Save the Children Fund." The gifts for the children at the school on the Frog Lake Reserve brought by the children of the Sunday School and those of the adults for Christmas hampers overflowed the manger.

On December 5th the annual congregational sale of work brought together a goodly number of parishioners and their friends and added a splendid sum to the Maintenance Fund.

#### ST. MARK'S

THE REV. A. ELLIOTT

With the closing of another year our church finds itself greatly encouraged by the accomplishments of the past months. Our temporary status of independence has proved quite successful, both in regards to services and finances. We have only a small debt left. Congregations have been heartening at the services. Gas has been installed in the church, too, and although it has not proved entirely satisfactory, we have felt the benefit in many ways. The year 1946 has been the turning point in our history, and we hope, that from this opportune moment, we may progress steadfastly as enterprising crusaders.

The W.A. had a very successful seasonal sale. It was, in fact, the best in many years. Their stalls were well filled, and a large number of patrons visited during the afternoon. This was very encouraging to the small number of workers, who carry

on so faithfully. As usual the W.A. were able to vote a large sum of money to the Church, as an annual gift. We are indeed fortunate in having such devoted workers.

The Girls' W.A., under the leadership of Mrs. J. Smith, have been recently organized for another successful season. The officers are: Pres., Ellen Keen; Vice-Pres., Betty Cook; Sec., Lois Etherington; and Treas., Doreen Davies. They had a very enjoyable dinner party at the home of their leader. The Junior Girls had a happy and joyful time at their Christmas party in the parish hall.

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The Cub Mothers' Auxiliary was organized at the home of Mrs. George Gardner, to assist the 7th Edmonton Wolf Cubs of Canada. Officers elected were: Mrs. Geo. Gardner, Pres.; Mrs. Les. Hopkins, Vice-Pres.; and Mrs. C. J. LaValley, Sec.-Treas. Mrs. Marks was chosen to represent the mothers on the Group Committee.

The Sunday School raised considerable sums for their Christmas party. They are diligently practicing for their concert. Mr. Albert Clifford has joined the staff. This is the first time in the history of the church that there have been four men on the staff. Congratulations for your avid interest.

On the Sunday before Christmas the Carol Services were held. Large congregations were in attendance, both in the morning and the evening. The Junior Choir are to be commended on their fine singing; they featured the major part of the carol work. Carol McMullen and Joyce Ritchie were the soloists.

Christmas services were well attended. For the first time in many years Holy Communion was held on Christmas Eve. The spirit of joy and thanksgiving pervaded the whole atmosphere.

At the end of this, another year, we wish all our parishioners the Season's Greetings, and hope the New Year is filled with happiness and peace. But may we remind you that peace can only come from within; it can only flourish if you are giving your services to God. Many people make resolutions at this time of the year; your first one should be to God and your Church. Consider your many blessings, be they home, happiness, health or position and then give unselfishly of your time, talents and money, so that His Church may prosper, without continual struggle. Your gifts are from God; give them back to Him. They are loaned to you, to see what kind of a servant you are. Be a diligent, faithful and generous servant this coming year.

#### ST. MARY'S

THE REV. W. T. ELKIN

During this present term St. Mary's Girls' Auxiliary are studying for their Social Service badges. The Rev. W. T. Elkin spoke to the girls one evening on "Social Service," its beginning and the work carried on at the present time. Sister Isabel of St. John's House, told about the work of the Sisters of St. John, across Canada. Another evening, Miss I. Munro, Supervisor of Welfare Services for the Dominion Government, spoke to the girls about the qualifications and training for social service workers, and also told of some of her experiences with the evacuation of children to Devon, England, during the war. These have been very interesting and enlightening evenings, enjoyed by all the girls. We welcome Mrs. Hertzog as our new co-leader who is going to carry on the G.A. work with Mrs. Morgan.

The Afternoon Group's Christmas bazaar and tea was held November 29th

in the parish hall. This function was well attended and the results were very gratifying both from a social and financial standpoint.

Mrs. Cyril Barnes kindly donated the drapes for the windows of the new hall, which add greatly to its appearance and attractiveness.

We were saddened this week by receiving news from the Coast of the passing of Mrs. V. Martindale, who was a member of St. Mary's W.A. for many years prior to her departure a few years ago to reside in Vancouver.

The Men's Club entertained their wives recently at a most enjoyable evening held in the parish hall. An enthusiastic indoor track meet was the main item of program, interspersed with dancing and concluded by a really delectable lunch (the men did all the baking and other preparations, etc.??)

The annual Christmas tree for the Primary Sunday School and the Beginners will be held this year on Thursday, the 19th; that for the Junior and Senior Sunday School will be the following night.

The Junior W.A. will hold their Christmas party together with their mothers and younger brothers and sisters during the Christmas week.

#### ST. PAUL'S

THE REV. N. J. GODKIN

St. Paul's has not of late been keeping "The Churchman" well informed of its work, but meanwhile it has not been idle, nor grown weary in well-doing. We would like first to thank those who, during the illness of the vicar, conducted our services on the various Sundays. We are hoping to see them again under happier circumstances. Dr. A. Harding Priest was a welcome guest at Harvest Thanksgiving and we enjoyed his inspiring sermon. The W.A. members have been particularly busy this season, with an infectious enthusiasm that has enabled them to accomplish a great quantity of work for their bazaar and other objects as well. A considerable increase in the membership of both groups has given them encouragement and more willing hands. The Sunday School, too, has continued to grow, and the question of space is a pressing one; eased a little, if not quite satisfactorily, by the use of curtains. Space will always be found for the children, for they are the future of the Church and the world. The world of tomorrow is being built up in them today and they need sound Christian teaching if a Christian world is our desire. Miss Betty Hawkins and Douglas Cormack are welcome additions to our staff of teachers.

A most interesting talk on Youth Work was given by Miss Merinden, of England, at an evening meeting, but the attendance was disappointing, probably because so many were aware that the gas was disconnected owing to work being done on the building.

The conversion of St. Paul's into a parish hall is a slow process because of the shortage of material, but it is going ahead and the building is now on a firm foundation, so that it will now be able to "speak" like its patron saint, of "journeyings often" as a thing of the past. It is expected that the kitchen, etc., after months of intermittent effort, will be completed in a few weeks. Someone has said, "No matter how adverse the circumstances may be, we never call it defeat; it is only delay." So we will go ahead, slowly sometimes, stopped at other times, but at all times confident, knowing that though God's purpose for us may be delayed, it can never be defeated.

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## ST. STEPHEN'S

THE REV. C. E. F. WOLFF

Four adults received the laying on of hands at a Confirmation conducted on December 11th by the Bishop. The candidates were John Arthur Crowther, Betty Marie Crowther, Joyce Mary Dixon and Olga Hilda Florence Podborski. Following the service an informal social was held, arranged by the A.Y.P.A., at which the Bishop met members of the congregation.

The organist and choir director, Mrs. J. Swaffield, was hostess at a supper for the Junior Choir recently. Mrs. Wilson, Junior Choir mother, assisted.

The Willing Workers deserve congratulation on their work, and hope they will enjoy a successful 1947. Their efforts at the annual bazaar in late November were crowned with success.

At last the north chancel wall has been repaired, and we are no longer threatened with a visitation from "on high" in the form of a shower of plaster. Now we can turn to other necessary repairs, and we begin to hope that by this time in 1947 the church fabric will be in proper condition.

The Sunday School is meeting regularly each Sunday at 10 a.m. The Christmas party has been planned for 4 o'clock on the afternoon of Saturday, December 28th.

The annual parishioners' meeting will be held on Monday, January 20th, at 8.15 p.m.

The choir has been reinforced and now numbers 18 seniors and 17 juniors. All are preparing for the Christmas services. Through the kindness of some of the ladies of the congregation a number of new surplices have been made.

A ward of the Guild of the Servants of the Sanctuary has been formed, in affiliation with the parent society in England. Meetings are held monthly and membership is opened to those employed as servers.

Scouts, Guides, Cubs and Brownies are meeting regularly in the hall and a welcome is given to all children connected with the parish to join one of these groups. A church parade will be held on Sunday, January 12th, and the Scouts and Guides will take part in a radio broadcast on January 22nd.

The A.Y.P.A. takes charge of congregational socials on the second Sunday of each month, and is now preparing for the Christmas party. The immediate home project is the redecoration of the club room in the hall.

On November 6th we had the very great privilege of a visit by our Bishop and Father Roland Palmer, who reached us for Evensong on that day. All those who were in church that day will long remember the inspiring and helpful address given to us by Father Palmer.

On November 14th we laid to rest a faithful church lady, Miss Edith Capel, one who, although a permanent invalid, regularly offered her prayers, and gave her substance for God's work in this district. Miss Capel came originally from London, England, and was a member of the Church of St. Mary of the Angels there. The sympathy of our Church family and those in the district is extended at this time to Mr. Laidlaw, who for over twelve years so faithfully looked after Miss Capel in his home.

On November 20th we enjoyed a hurried visit from the Rev. W. E. Harrison of St. John's Church, Edmonton, who came to us to celebrate Holy Communion, and take the service of Holy Matrimony. We were most grateful to him for coming to us, and to our old friend Captain Ralph Wilson for bringing him.

We all wish Paul and Olga Habarenko every happiness in their married life, and I am sure they will long remember their beautiful wedding in the church.

Services through Advent are being conducted by Mr. H. J. Ayres, with addresses on Christian influence; God's work for each one in their vocation; and Christian worship.

We expect to have our Christmas services on December 15th, and they will be taken by the Bishop of the Diocese. It is hoped that all confirmed members of the Church will, without fail, attend Holy Communion on that day. Christmas and Easter are the two days in the year on which our Prayer Book enjoins us to make our communions.

Many in this district greatly regret that it is necessary for Mr. Ayres, Mr. and Mrs. Wotherspoon and Victor Chancellor to move residence from the house on the hill to B.C. Several buildings on the property are to be moved to church property in Grand Centre, one to be fitted up as a rectory. It is expected that these buildings will be moved on Dec. 4th, and a call has gone out to all members of the church to help in the work of moving, and the carpentry work necessary in making the buildings suitable, after they reach Grand Centre. The buildings are a gift to the Church, and it is hoped that all who can will also give their labour in the necessary work involved. The lumber and finishing from the house on the hill will be used for

the further finishing of the church and rectory, and also on the recreation hall, when it is possible to go to work on it. Every effort is being made to have the rectory habitable before our Bishop's visit on the 15th. It is expected that Mr. and Mrs. Lonsdale will live in the house until Easter, at which time Mr. Ayres and family expect to return, remaining until the end of the year. While living in the rectory Mr. Lonsdale will act as caretaker for the church and cemetery. One room will be always kept in readiness for any priest who may come to take services.

On November 11th the Ladies' Guild held their usual Armistice sale, dinner and dance, which went off with its usual zest and ended more financially profitable than ever before. The ladies made a donation of \$200.00 to the Hall Building Fund, and have undertaken the cost of moving the buildings mentioned above. Our thanks go to the splendid effort of these faithful women whose work has made possible so much progress in the work of the Church here.

It is expected that the annual meetings of the Church Committee, Ladies' Guild and Hall Building Committee will be held before the Bishop's visit on Dec. 15th, on account of Mr. Ayres and others having to leave the district by Dec. 18th. It is hoped that all members of these committees will be sure to be present, as important matters have to be taken up at that time.

**Holy Matrimony:** Nov. 20th, Paul Peter Harbarenko and Olga Kozlow.

**Burial:** Nov. 14th, Edith Kate Capel laid to rest. R.I.P.

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## ST. JOHN THE EVANGELIST, GRAND CENTRE

Since our Consecration Services at the end of July no services were held until they were re-commenced on October 27th by Mr. Ayres.

## FORT SASKATCHEWAN

THE REV. W. W. BUXTON

The St. George's W.A. met at the home of Rev. and Mrs. W. W. Buxton last Wednesday, December 4th. At this meeting officers for the following year were elected. It is with pleasure we report all officers were re-elected by acclamation.

**Farewell Party:** On December 6th members of the congregation of St. George's Church gathered at the rectory to bid farewell to Mr. and Mrs. Gillison of the Partridge Hill district. A pleasant evening was spent playing cards and singing. After a dainty lunch, which was served by members of the W.A., the Rev. W. W. Buxton in a few well-chosen words expressed regret at Mr. and Mrs. Gillison's departure from the parish and although they had been here more years than he had months, he had come to know them well and wished them every happiness in their new home in Wetaskiwin. He thanked

them for their loyal support of the Church throughout the years and he then presented to them on behalf of the members of the W.A. and congregation a lovely living-room lamp and shade.

## ST. PAUL'S, LEDUC

The Christmas Communion will be celebrated on December 22nd, with the Rev. A. Elliott in charge.

The Sunday School Christmas tree will be held December 23rd.

**W.A.:** The bazaar, held at the home of Mrs. Moss, was a financial success. We were sorry to have Mrs. F. Reynolds and Vincent leave our parish for their new home in Edmonton. Our best wishes go with them.

We wish to extend New Year greetings to everyone in the parish and hope our Church will have increased membership throughout the coming year.

## Rural Deanery of Pembina

### ST. MARY AND ST. GEORGE, JASPER

THE REV. T. C. B. BOON

We were very glad to welcome the Bishop for the weekend of December 7th. First of all, on Saturday evening, he had a long meeting with the Vestry. On Sunday he took the early celebration, and confirmed seven candidates at the Morning Service. This was a very beautiful and impressive service, and the Bishop's address on Church Worship was timely and appreciated, as was his special address to those newly confirmed. These were: Ramsey Heckley, Leonard Crowther, James Key, Robert Richardson, Mrs. J. M. Church, Mrs. F. Thrasher and Mr. Henry Cox, all of whom we welcome into the full Fellowship of the Church. The Bishop also preached at the Evening Service on the Twofold Purpose of the Christian Church. We appreciated the few minutes he was able to spend with the Sunday School, looking at the children's work, and also the fact that after the evening service the parishioners were given the opportunity of meeting him during a social hour in the parish hall, at which the wives of the wardens and vestrymen were hostesses. During his visit the Bishop made arrangements for a parochial mission which will be held from January 14th to January 19th.

We are grateful to the wardens (Messrs. White and Coupland) for conducting the evening service on October 27th; the Vicar then being on his way to the mission being held in Edmonton.

During the Epiphany season we are planning to take the Senior Sunday School in the church for a special series of missionary lessons. We are fortunate now in having Miss Phay as one of our Senior Sunday School teachers.

The W.A. corporate communion on St. Andrew's Day was a real service of devotion and we are sure that all those who

attended derived much help and inspiration from being there. The annual bazaar was held on December 4th and was very successful. Great credit is due to all the ladies who worked so hard, and we congratulate them on their achievements. We were glad to see the G.A. and J.B.W.A. do so well at their stalls, and glad, too, that the members in this way are learning to work for the Church. It was very nice to have the younger members help serve the afternoon tea. We should like to take this opportunity to thank all those who contributed their support, it is encouraging to know we have so many friends.

At the last meeting of the E.B.W.A., held on December 9th, a parcel was packed for the Frog Lake Mission. This included two beautiful patchwork quilts as well as Christmas gifts for the children. The members are now planning to get started on their Dorcas work as early as possible in the New Year.

The G.A. have spent most of their time recently in preparing for their stall at the bazaar. They also held a social evening at the home of Mrs. Geo. Pugh, which was very much enjoyed.

The J.B.W.A. held a St. Andrew's Day Admission Service in the church at which six new members were admitted, pins were presented to nine of the members and two of the girls were presented with special white stripes for their excellent record. This, as usual, was a very happy service. The J.B.W.A. also sent a large number of really interesting scrap-books for the Frog Lake Mission early in December.

Cub work is progressing in very good style, and the Sixers and Second Sixers have been awarded their stripes. The majority of the pack have now passed their Tender-Pad tests and are beginning to work for badges. The group committee

visited the pack on November 28th and were very delighted with the work. At a meeting the same evening it was decided to form a Ladies' Auxiliary, which will arrange a Tea in aid of the Pack funds on the afternoon of February 1st. It was also decided that the Cubs should provide their own uniforms. We are very glad that Mr. C. R. Hudson has joined his son John in this work.

## ST. CATHERINE'S, EDSON

CANON W. DEV. A. HUNT

The Girls' Auxiliary provided an excellent tea at the parish hall on Dec. 14th. They were charmingly dressed to represent different nationalities. Pictures, illustrating the study book, "Kangra Interlude," which Canon Hunt is reading to us at our W.A. meetings, were shown; they are new and in beautiful colour. It was an extremely cold day and there was not such a good turnout as there might have been, but it was a most enjoyable afternoon.

The G.A. sent in \$13.00 for their pledge money and affiliation fees from the proceeds of the tea.

As we write we learn that the credence table, given by the W.A. in memory of the late Mr. James Gregg, has arrived in time for the Christmas services. Like the altar, and reredos, the credence table was made by the Valley City Manufacturing Co., of Dundas, Ontario. St. Catherine's has had many improvements made in the

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last few years, so far as furnishing and decorations are concerned. One thing of great importance still requires much improvement, namely, the congregation! How often people out in the country say, "How I wish I could get to church on a Sunday;" and how often those close to the church ignore their many opportunities to join God's family in the bounden Christian duty of worship and thanksgiving.

**Holy Matrimony:** Leslie Myrl Hart and Edith Minnie Lidgett, in St. Catherine's Church, on Sunday, Nov. 24th.

### DRAYTON VALLEY MISSION

The W.A. held their annual Bazaar and Tea during the afternoon of St. Andrew's Day. It was a great success, and the speed at which the many lovely things were sold must have been very gratifying to the members who have worked so faithfully during the year.

## Rural Deanery of Vermilion

### ST. SAVIOUR'S, VERMILION

THE VEN. W. LEVERSEDGE

The Happy Hour Group held a very successful Bazaar and Tea during November, thus relieving the usually crowded hall in December, when the W.A. hold their annual Bazaar, and at which the Happy Hour Group always had stalls.

The new arrangement was a distinct success for both groups. The W.A. had a beautiful day for their bazaar, which added both to the success and pleasure of the undertaking. The Archdeacon declared the bazaar open at 3 p.m., which time was eagerly awaited by a goodly number of customers who were anxious to purchase all the many good things on display. The hall was beautifully decorated with holly and evergreens and a lighted Christmas tree and the flowers for the tea tables were very artistically arranged.

The Bishop visited the parish on December 13th and officiated at the confirmation of a group of prepared persons, consisting of one adult, five girls and four boys. The service was a very impressive one, and in spite of bitterly cold weather there were a good attendance of parents and friends present. It is expected that the newly confirmed will make their first communion on Christmas Day.

### CHRIST CHURCH, MANNVILLE

THE REV. V. P. COLE

The A.Y.P.A. held a semi-formal dance in the Orange Hall on November 22nd. A very enjoyable evening was had by all who attended. From the financial standpoint it was not a success, due to the weather conditions and a number of other gatherings being held on the same night in the vicinity of Mannville.

At the end of November we were very pleased to welcome Father Frith, S.S.J.E., who came then to stay in the Mission until after Christmas. Most people have had the opportunity to meet Fr. Frith, as he has visited many families during his stay. We have all appreciated his ministrations very much.

During the winter months the fortnightly services at Pembina are being held on Friday afternoon after school instead of on Sunday.

It is hoped that we shall have regular services at Easyford twice a month during the winter, on Sunday afternoon.

A Sunday School has been started at Moon Lake. It is held fortnightly on Sunday afternoon before Evensong, and is attended by children aged two to nine years.

**Holy Baptism:** On Dec. 1st, Christina Jean Hines.

It was decided to cancel the Whist Drive which was to be held on November 28th, because of the number of other parties, etc., being held that week.

On Sunday evening, December 8th, the A.Y.P.A. went to the home of Mr. and Mrs. Jim McLuckie, where we were served a delicious lunch.

Mr. J. Johnson, Miss M. Jones and Mrs. Joan Fortin conducted the service on Sunday evening, December 15th.

The regular monthly meeting of Christ Church W.A. was held at the vicarage on Tuesday, December 3rd, with all members present. The final plans for the bazaar were made, and the fancy work was marked.

A very successful bazaar was held on Saturday, December 7th, starting at 3 p.m. The Chailey W.A. had a stall at the bazaar, which was also very successful. The Girls' Auxiliary conducted a fish pond for the youngsters, which was very popular.

**Holy Matrimony:** November 22nd, Thomas Machin to Audrey Upton.

### ST. MARY'S, VEGREVILLE

THE REV. VINCENT P. COLE

On Saturday, November 23rd, the Lord Bishop paid a visit to Vegreville, at

which time plans were completed to purchase the Presbyterian Church, for the new St. Mary's Church. The new building will be a great asset to the parish, as it is much larger and also more comfortable than the old church.

On Monday, Dec. 2nd, a work party was organized to move the furnishings over to the new building. I would like to offer my sincere thanks to all those who so ably assisted in this task. A few alterations were made to the interior to enable us to use it as an Anglican Church; pending the drawing up of a final plan. We hope to make the permanent changes early next year, but it will mean the hearty co-operation of all the members of St. Mary's to accomplish this end.

The first service was held in the new church on Saturday, December 14th, when Miss Edna Dunn, daughter of Mr. and Mrs. Roger Dunn, of Vegreville, was married to Mr. Richard Marriage of Woodstock, Ontario.

On Sunday, December 15th, there was a celebration of Holy Communion at 11 a.m.

There will be a celebration of Holy Communion on Christmas Eve at 11.30.

### ST. ALBAN'S, CHAILEY

On November 20th the W.A. sponsored a "Welcome to Canada" shower for Mrs. Lloyd Boe, the district's only war bride. This event was held at the home of Mrs. Robt. Sutton, with twenty ladies in attendance. Interesting contests were held, then a boat in red, white and blue was placed before Mrs. Boe, filled with many pretty and useful gifts. The presentation was made by Kathleen Sutton, secretary of the W.A. Mrs. Boe thanked the W.A. and friends in a few simple words. A delicious lunch donated by all the W.A. members ended a most enjoyable afternoon.

Church has been held regularly on the second and fourth Sunday of each month. The Christmas Communion and Service is planned for December 22nd at 3 o'clock.

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The regular monthly meeting was held at the home of Mrs. F. P. Saint, on November 30th, with thirteen members and three visitors present. Final plans for forthcoming bazaar stall with Mannville W.A. were made, with Mrs. Scott, Mrs. Norman and Kathleen Sutton being the committee. The Christmas and annual meeting was arranged to take place December 21st at the school with Mrs. Ewers, Mrs. Osinchuck, Mrs. Cotter and Mrs. Norman as hostesses. The sec.-treas. was instructed to purchase necessary goodies for the kiddies.

The Rev. V. C. Cole officiated at the St. Andrew's Intercession, after which a delicious lunch was served over which a social hour was enjoyed.

On December 7th the Mannville W.A. bazaar was held in which we had a stall—said stall netting us a total of \$34.10.

### INNISFREE

THE REV. V. P. COLE

The W.A. held their annual meeting on December 6th. We have held eight business meetings and two devotional meetings during the year. All our financial obligations have been met and we have a balance of seventy dollars. Officers for 1947 are: Hon. President, Mrs. V. Cole; Present, Mrs. Myhie; Sec.-Treasurer, Miss A. Bell; Dorcas Sec., Miss S. Hughes.

### FROG LAKE

On Friday, December 13th, Archdeacon and Mrs. Paul arrived at Frog Lake. They held a lantern service in the evening with a good crowd in attendance. Saturday was spent visiting many homes on the Reserve. On Sunday morning the Archdeacon held a service with Holy Communion and was well attended. Arch-

deacon and Mrs. Paul visit the Reserve regularly every three months. The Indians always look forward to these visits.

The Bishop's Frog Lake Indian Christmas party was a great success. Chief John Horse gave the opening address, welcoming the Bishop and expressed the pleasure of his people in having the Bishop with them at this time. With the exception of one or two families who were unable to attend the whole population of the Reserve were present. The Bishop's address was the highlight of the evening. Thomas Quinney was the interpreter and the Indians were delighted and pleased to hear the Bishop. The Indians said that it was the most wonderful Christmas that they had ever had. Thomas Faithful, the oldest member of our church, spoke briefly, saying, that the Indians felt greatly honoured in having the Bishop with them.

A short programme was given by the twenty-three children of the Bay School, consisting of recitations, songs and a drill by nine of the girls. Mrs. Daniels and George Fiddler sang a hymn in Cree. Santa Claus then arrived and distributed the presents brought by the Bishop. There were presents for all and to everyone who donated go the heart-felt thanks of the Indians. The organ which was sent by the Bishop, was used for the first time and will be a great help in the future. We are indeed grateful to all who helped to make this Christmas a happy and memorable one.

The Indians did their bit by contributing money to buy apples, oranges and lunch. With the donations of apples, candy, tobacco and tea from the Edmonton W.A., \$10; from the Mannville W.A., \$5; and \$5 from Mr. H. J. Ayers of Parkesville, B.C., there was plenty for all.

## Rural Deanery of Wainwright

### ST. THOMAS', WAINWRIGHT

Our Bishop, accompanied by the Rev. H. G. Brant, came down for Nov. 17th and conducted services at Edgerton, Rosemoyné, Heath and Wainwright. There were also four baptisms at Rosemoyné. The sudden drop in temperature and stormy night reduced the congregation at Wainwright and this was regrettable, as many missed the Bishop's message.

Canon Clough conducted both morning and evening prayers at Wainwright November 24th, also services at Edgerton and Rosemoyné. This was Canon Clough's first visit to St. Thomas' Parish and we were pleased to welcome him.

The Bishop has arranged for the Rev. H. G. Brant to serve at Wainwright, commencing December 1st, until the Rev. F. E. Smith is able to take over the parish.

We heartily welcome Mr. Brant and pray that his ministry will be blessed here and in the future. Signs of his activity are already apparent, one being a choir, which he has reorganized since his arrival. His visits to parishioners, especially the

sick, have been much appreciated and enjoyed.

We had the privilege of the assistance of the Rev. L. A. C. Smith, Field Secretary, G.B.R.E., and the Rev. E. N. P. Orme, at Evensong, December 8th. The Rev. L. A. C. Smith also addressed the A.Y.P.A. on December 9th.

The Sunday School scholars and teachers presented their white gifts for Britain on December 1st.

The W.A. held their St. Andrew's Day service of Holy Communion.

December 14th was "Bazaar Day" for the W.A., and from reports to hand at time of writing these notes the parish hall was a scene of great activity and results very satisfactory.

### HOLY TRINITY, TOFIELD

THE REV. E. N. P. ORME

A meeting of the W.A. was held at the home of Mrs. Sutherland on Nov. 28th. The meeting was preceded by the St. Andrew's Day W.A. Service, which was

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taken by the president. There were ten members and two visitors present. After the usual devotionals and business routine the members priced the many articles of plain and fancy needlework, stuffed animals, etc., which had been donated by members and interested friends. A delightful lunch was served by the hostess.

We had a fine day for our Bazaar on Dec. 7th. The Sunday School scholars seemed to enjoy having a miscellaneous table of articles for sale. Our sincere thanks are extended to all who in any way helped to make the Bazaar so successful.

Services have been held regularly—the special one for the month being Choral Holy Communion for members of the W.A. Then on Tuesday, Dec. 10th, at 8 p.m., the Rev. L. A. C. Smith, Western Field Secretary, G.B.R.E., addressed a gathering of adults and younger folk at a lantern lecture, which was held at the vicarage. This was a happy, interesting

event and was much enjoyed by all. Mr. Smith, accompanied by the Vicar, also addressed the scholars at Lindbrook school at the close of the afternoon session. Our thanks are extended to the Rev. L. Smith for coming to us, and also to the Rev. and Mrs. Orme for making this visit possible.

The annual Christmas party was held in the church hall on Saturday, Dec. 14th, at 2.15 p.m. for Sunday School scholars, parents and younger children. The usual happy time was enjoyed by all present. The opening program consisted of recitations, a duet, and Christmas carols by the scholars. The children did very well. A few games were played before lunch was served. The distribution of presents, oranges, candy and nuts from the Christmas tree completed the event and all present seemed to enjoy themselves very much. Our sincere thanks are extended to parents living out of town for making it possible for their children to attend.

## Rural Deanery of Wetaskiwin

CAMROSE



THE REV. A. WALLIS

During November we had parties and a "shower" for Margaret Ashmore; the congregation, choir and A.Y.P.A. sharing in the lovely gifts. We wish you God's best, Margaret!

### Dedication of New Church

Our new church was dedicated by the Bishop on the 29th November. Much could be said of the beauty and dignity of the occasion, but space will not permit. The great thing is that we always remember that "the love of many people is woven into the fabric of this Church. Love is God's will and purpose for the world." "The cheapness and vulgarity of human life is due to man; to not finding

God in His House, not trying to find Him. It is a holy place. 'I have hallowed this place.' It is a place where the true atmosphere of worship may rest, for God dwells therein, and no touch of bitterness may be allowed to enter."

A word to all who have given of their time or substance, gifts immeasurable except by love and interest. They are not great or small, but all one in the spirit in which they have been offered. Thank you! We need your continued interest to help make this church, of which we are so proud, a worthy House wherein God will be pleased to dwell.

We had our White Gift Sunday earlier this year, remembering Frog Lake Mission and others. In spite of a very cold morning the attendance was good. The tiny tots are gallant, and we do appreciate the mothers who send them so faithfully. Some live too far and we realize that these cannot always be with us. Our Rector spoke to us of the origin of White Gift Sunday, based on, "So God loved the world." All our giving needs love for a foundation, for "the gift without the Giver is bare!" We sang carols.

**Baptisms:** Mary Jean Strachan, Kathleen Ann Kocourek, Glenda Leona Paulson, Leslie Clair Anderson.

"And they brought young children to Him that He might bless them."

**Holy Matrimony:** Philip John Goetz to Margaret MacDonald Ashmore.

### ST. DUNSTAN'S, BITTERN LAKE

St. Andrew's Day was observed in this parish with a corporate communion service for the W.A.

The W.A. sale of work, December 6th, was a great success, and once more they

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would like to thank all those who contributed in any way to make it so, and especially wish to thank Mr. J. B. Hayfield for the capable manner in which he conducted the auction.

The annual meeting of the W.A. is to be held at Mrs. Butcher's, Dec. 19th.

### ST. MARY'S, PONOKA

THE REV. F. A. PEAKE

We were very glad to have a flying visit from the Rev. L. A. C. Smith of the G.B.R.E., on Friday, Dec. 6th. Mr. Smith was able to meet with the Sunday School teachers during the afternoon and led an interesting discussion on the methods and content of Church teaching. Later in the afternoon a supper meeting was held in the parish hall by members of the A.Y.P.A., at which Mr. Smith was the guest of honour.

The annual meeting of St. Mary's W.A. was held on Wednesday, December 4th.

**Holy Baptism:** Nov. 24th, Robert Sidney Jones; Dec. 1st, Arthur Frederick Lea, Queenie Haroldine Newson; Dec. 8th, Gail Ann Lea, Leonard Stewart Lea, Michael John Myer.

### ST. JOHN'S, MILLET

THE REV. S. J. BELL

The annual Bazaar and Tea held by the Guild in the community hall on November 30th was well attended. The ladies are to

be congratulated on the splendid display of needlework and home cooking. The Committee wish to thank all those who helped in any way to make the Bazaar such a success.

The annual meeting of the Guild will be held on the last Thursday in the month, January 30th. New members will be gladly welcomed.

Those who would like to receive "The Edmonton Churchman" are asked to hand their subscription into the secretary.

### ST. JOHN'S, SEDGEWICK

**W.A.:** The president, officers and members of the W.A. are to be congratulated on a most successful bazaar, held early in December.

The election of officers for the W.A. took place December 3rd. Following reports by Mrs. Vicarman and other officers, which were most encouraging, the following were elected for the ensuing year: President, Mrs. F. P. Beairisto; Vice-Pres., Mrs. W. H. Vicarman; Treas.,

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**Sunday School:** Our congratulations and thanks go to Colvin Beairisto for his painstaking work as superintendent of the Sunday School.

The quickest way to lose our liberties is to lose sight of our responsibilities.

\* \* \*

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